

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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HEATHEN SUPERSTITION



This picture, and the following description of it, are from the Rev. Mr. Hall, one of the American Missionaries at Bombay, in India.

"CHRISTIAN FRIENDS, Here is a woman in the act of performing a vow. I was present and witnessed the Barbarous and frantic scene. There were two other females who volunteered themselves to the same tortures in order to compensate the imaginary dei-

ty for the blessing which they supposed they had successfully implored of him.

"The boon implored by the woman here represented, was the blessing of an offspring, and she bound herself in a vow to her idol that should her desire be granted, she would thus torture herself before the door of his temple. Therefore she is represented with the child, the supposed fruit of her vow;

bound to her breast. Two strong iron hooks are so plunged through the skin and flesh as to take up the principle muscles upon the back. The end of the pole is lowered near the ground and the rope being made fast, the opposite end of the pole is drawn down, and thus the deluded, miserable creature is hoisted into the air, and hangs upon the torturing hooks. A man sits at ease in a kind of swing, at the opposite end of the pole, and the two being thus pretty equally balanced, persons on the ground by means of a rope cause the machine to turn round with great velocity.* While whirling around, the woman scatters flowers which the multitude seize with the utmost eagerness. These miserable objects were considered peculiarly high in the favour of the deity, and consequently were greatly venerated by the gazing multitude.

"Alas! how deplorable the state of the heathen, who believe that such self-inflicted tortures are the most exalted kind of divine homage, and most sure to repay the Lord for his past mercies, and secure his blessing for the future! Christian, behold this thy deluded perishing fellow-creature! What would the knowledge of Christ be worth to such a soul! What would it be worth to the hundreds of millions of the heathen who are all equally wretched! Constrained by the dying love of Jesus, awed by his supreme authority, impressed with the solemnities of the Judgment day, Christian, be entreated to inquire faithfully with yourself how much you *ought* to do, and how much you *might* do, to send abroad among the heathen that Gospel which is able to make them wise unto salvation through faith in Christ."

How long, fellow-Christians, will you remain indifferent to the state of these miserable fellow-beings? Can you behold such a picture of distress, and turn a deaf ear to the calls of your missionaries? Can you read the account published in our late numbers of the debased, the wretched Hindoos, who are sunk below our brutes, and do nothing to humanize and save them? Yet these

* See Mr. Bardwell's letter, page 167.

poor Hindoos are said to be the most refined, the most civilized of any of the heathen nations.

Great exertions are now making by Christians in various parts of the world to send to the heathen the Gospel of salvation, and with it the blessings of civilization. Have you no desire to participate in this glorious enterprise? or have you no compassion for these perishing millions? If you have no compassion for them, where is your gratitude to Him who withheld not his own life to rescue you from this same pagan darkness, this "ten-fold midnight darkness," and all its eternal horrors? You are not requested to leave your families or to part with any thing they really need. A number of our brethren and sisters are already among them labouring for their salvation. Others are anxious to go. Five young men were recently ordained at Boston as ambassadors of Christ to the heathen. Two of them, with their wives, accompanied by a young lady, are now crossing the ocean on their way to India. They have bid adieu to their native country, their friends and kindred forever! What a trial! How their love shames us! They sacrifice all, and we grudge to give a dollar! Are they destitute of feeling? No, Christians, it is us who are destitute of feeling. They have all the social affections implanted in their bosoms; they are persons of refined taste and cultivated manners; men of talents and education, that would be an ornament to any of our churches; they have parents, brothers, sisters, and friends, as near and dear to them as ours are to us; and they have something which we have not: they have a love for Christ which enables them to forsake all, while we cannot part with a trifle to support them in their embassy of mercy. Their's is a sacrifice indeed; and alas! for us, their's will be the reward.

The Foreign Mission Society in this country sent out missionaries to India several years ago: they are diligently employed in preaching Christ to the heathen, in translating and printing the Scriptures in the language of the country, and in educating heathen children and youth. Nearly a year ago they had 200 boys in schools under their care. For three dollars a year they engage to give schooling to a heathen child; and for thirty dollars a year they take an orphan child into their families, feed and clothe him, and bring him up with all the advantages which are enjoyed in a Christian family among us. In these ways a Christian population will be raised up in the heart of a heathen country. What will you give, Christian reader, to promote this object? Every cent will be faithfully appropriated. There is a branch of this

Foreign Mission Society in this place; next week is their annual meeting; a few have been engaged in this glorious work five or six years; and what have you done to aid them? When will you decide the question in your own mind, whether it is best to do any thing or not for the salvation of the heathen? Did you ever seriously reflect, Christian reader, that more than six hundred millions of your fellow beings live, and die and go to the eternal world every thirty years, without ever hearing the name of that Saviour in whom they must believe or perish forever; and can you, dare you, still procrastinate and do nothing to save them? Perhaps you reply, I am not satisfied that the time is come—I will think of it another day. Oh, what cruelty! Before another day has passed fifty thousands more will have fled to the shades of despair. Perhaps, by next year, if I am prospered, I will give a trifle to buy them a Testament. Oh, what temerity! Before another year has passed, twenty millions more of these immortal beings will have entered their accusations on the records of Heaven against Christians who have the Gospel, which reveals the only way of salvation, committed to their care, with this command, from God who gave it, "Go ye therefore and teach all nations."

From the Panoplist.

AMERICAN MISSION AT CEYLON.

Journal of the Missionaries Warren, Richards, Meigs, Poor and Bardwell,

April 13, 1816. Two of the brethren called on the Rev. Mr. Ringletaube, who is now on a visit to this island, being out of health. He gave considerable information on the various methods of conducting missions. He believes, that the principal cause of the failure of missionary efforts, in several instances, has been owing to a want of proper pecuniary support from Societies at home; that it is not sufficient for missionaries to be merely supported themselves, they must have money to carry on their missionary operations among the people.

Wednesday 17th. Have been busily employed in moving our effects to the house we hired, when we first landed. We may hope soon to be more favourably situated for study. We learn from the Rev. Mr. Palm,

that all the Protestant missionaries were in considerable danger the other day, at the Catholic church; that the people were much displeased, because we manifested no reverence for their worship. We conducted as though we were merely spectators.

Friday, 19th. This morning Mr. Ringletaube called on us. We find it profitable to converse with those, who have been many years on missionary ground. Soon after he left us, two Roman Catholic priests came in; they shewed us an article in the news paper, by which it appears, that one of the Pope's legates has been openly received at London and treated according to his rank and dignity. We asked a few questions, which had an indirect bearing upon their peculiarities of sentiment, at which they were somewhat displeased. They soon left us. In the evening the Wesleyan missionaries came in, and joined us in our weekly meeting for singing. We feel the importance of guarding ourselves against the evils incident to a state of prosperity. "Bless the Lord, O our souls, and forget not all his benefits."

Saturday, 20th. Agreeably to appointment, the brethren and sisters, in company with the Rev. Messrs. Twisleton and Norton, and their ladies, went to Mount Lavinia, and dined with Lady Brownrigg. Mount Lavinia is upon the sea-shore, 7 miles southward of the fort. It is a rise of ground, in a handsome form, made by covering a very large rock with turf. On our way thither we had a very pleasing view of the country. But nothing affected our hearts more, than a view of the natives thickly inhabiting the jungle, (woods) having none to care for their souls. We were politely received and hospitably entertained, by her ladyship. Received some useful information from gentlemen present, who had resided in different parts of the island.

Sabbath, 21st. This morning, after family worship, we solemnly entered into covenant with God and with each other. The articles of faith, and the

covenant, which, after due deliberation, had been unanimously adopted, were again read, and we united in prayer. We then subscribed our names, and after some conversation, commended ourselves again to God. P. M. Held our meeting in brother Chater's chapel in the fort. He has very kindly offered us the use of his chapel once a month, that we may attend to the ordinance of the supper. In this case our meeting is a substitute for his. Brother Meigs preached, and brother Richards administered the sacrament. The Wesleyan missionaries communed with us. Brother Chater and the congregation, about 40 or 50 in number, were spectators. Many things were very naturally associated in our minds, which gave much interest to this occasion.

Monday, 22d. Held our weekly meeting for business. Appointed a clerk of our new church. Learning that the low or corrupted Portuguese language is extensively spoken on this island and on the coast, we have resolved to commence the study of it, as soon as we can procure an instructor.

Wednesday, 24th. This day brother and sister Norton and child left us for their station in Travancore. Mr. N. the first missionary sent beyond the Cape by the Church Missionary Society, was originally destined to Columbo; but afterward, it was thought, that his services were more needed on the coast.

Friday, 26th. Commenced the study of the low Portuguese language. Agreed to give an instructor 12 rix dollars a month, for giving lessons three times a week to the brethren and sisters at our house. This afternoon, agreeably to appointment, has been regarded by us as a season of special thanksgiving and prayer. The time has been spent in singing and prayer, reading appropriate portions of Scripture, and conversing on the great things which God has done for us.

Saturday, 27th. Sent a letter to brother Chater's church, requesting to hold communion with them at the

Lord's supper, and stating our reason for the request.

Sabbath 28th. This morning at 5 o'clock, brother Poor, in company with Messrs. Chater and Seirs, went to Jielle, 11 miles from Columbo, to preach to the natives in a new church, built by Government. After brother Chater had given a short address in Cingalese, brother Poor preached on the subject of Christ's commission, "Go ye out," &c. Mr. Seirs interpreted. Thus commenced our missionary labours among the heathen. After the services, on being told, that there would be preaching there every Sabbath, if the people would attend, some said aloud, "We do not want any thing better. We do not want to live for any thing else." Mr. Seirs is of Dutch and Cingalese descent, a member of brother Chater's church, and is preparing for the ministry.

Monday, 29th. Received from the Government, through Mr. Twistleton, an answer to our request concerning schools. It was as favourable as we could wish. Appointed a committee to make definite arrangements with Mr. Twistleton.

Tuesday, 30th. This evening held our family meeting; had an interesting interview on the subject of personal religion, the importance of preparation for future trials, and the responsibility of our station.

May 1st. Wednesday. Received a favourable answer from brother Chater's church, on the subject of our letter requesting communion with them. They have voted, to admit credible believers, in other churches, to occasional communion. In compliance with their proposal, the two churches will commune with each other alternately every other month. Our proposals for schools have appeared in this day's Gazette.

Sabbath, 5th. This morning brother Bardwell went to Jielle, and preached to a Cingalese congregation by an interpreter. In the evening we communed with brother Chater's church.

Monday, 6th. This morning the Hon. and Rev. T. J. Twistleton, and the Rev. Christian David, introduced to us 13 Cingalese, and four Malabar young men, from 14 to 34 years of age, to be instructed in the principles of theology and geography. Their attention is to be devoted principally to the former subject. They all understand English. Brother Poor was appointed to take charge of them in theology, and brother Bardwell in geography. They are to be under our immediate instruction, from 10 o'clock A. M. to half past 2 P. M. In the evening, attended the monthly prayer meeting.

Tuesday, 7th. This evening attended our family meeting. It is good to recount the goodness of the Lord, and contrast it with our ill deserts. We experienced the truth of the words we sung, "How pleasant 'tis to rise," &c.

Wednesday, 8th. This morning sister Poor opened the school for females, having seven scholars only, but a prospect of more. Our terms are, 12 rix dollars a month for each pupil. (The rate of exchange here is various, from 3 1-2 to 4 1 2 rix dollars for one Spanish dollar.)

Thursday, 9th. We make a little progress in the Portuguese. We find that it is a very barren language; we have no dictionary, and but a very imperfect grammar. The language is so corrupted, that books in the high Portuguese are of little use. The languages, most important to be understood by missionarres at Columbo, are, 1. the Cingalese; 2. the Portuguese; 3. the Malabar; the Dutch language is spoken by a few people.

Friday, 10th. Received assurances from lady Brownrigg of her approbation and patronage of our school. This evening three soldiers called on us to converse on religious subjects; they appear to have a love for the truth. The monsoon is changing; very rainy weather for two days past; cooler than when we came; the thermometer now about 80 or 81.

Sabbath, 12th. Brother Warren is now able to preach in his turn.

Manday, 13th. Brother and sister Richards have been appointed to instruct a daughter of Mr. Twistleton's in the principles of astronomy, and in ornamental needle-work. She attends upon their instructions from 10 A. M. to 1 P. M.

Thursday, 16th. This morning sister Meigs took charge of the school, in consequence of the ill health of sister Poor.

Friday, 17th. This morning we were greatly refreshed by the receipt of letters from our brethren at Bombay. We rejoice to learn that they are in good health; have obtained official permission to reside at Bombay; are actively employed in preaching to the natives in their own language, in instructing schools, and are well pleased with their present prospect. It is their earnest desire, that all of us might join them; but of this they have no hope. They advise that one or two of the married brethren proceed immediately to Bombay, although there is some doubt of their being permitted to reside there. Brother Bardwell is named as one in consequence of his being acquainted with the business of printing. They think it impracticable to establish a mission at present at Bussora; consider Jaffna the most eligible place for our principle establishment; inform us, that the Portuguese language is very useful at Bombay. This information will enable us to take some decisive steps relative to our future course. In view of it, the period of separation, to which we have looked forward with painful emotions, appear to be at hand. This evening held a special meeting. After much deliberation, we voted unanimously, to send one or two of our married brethren, to strengthen the mission at Bombay.

Saturday 18th. Have ascertained, that no one can go from this place to Bombay, till after the monsoon, which will not be over till September. As the manner in which we are disposed of will have some influence upon the plans of the brethren at B. voted unanimously, that brother Bardwell

hold himself in readiness to join them as soon as is practicable. Our views of the importance of that missionary station fully justify us in attempting to strengthen it by sending one, or perhaps two, of our number, although they may be obliged to return again to Ceylon.

Monday 20th. In consequence of the ill health of the sisters, and a want of encouragement, we have thought it expedient to suspend their female school for the present. In our Cingalese and Malabar school we are much encouraged: the wishes and the capacities of the scholars for improvement exceed our expectations. Sir Alexander Johnstone sent for one of the brethren to call on him to-morrow at 1 o'clock.

Tuesday, 21st. At an extra meeting this morning, we directed the brother, who is to visit Sir Alexander, to make several inquiries of him concerning Jaffna which he is soon to visit, and to state to him our views and wishes.—Appointed a Committee to wait on Mr. Twisleton for the same purpose. At the proposed interview with Sir Alexander, he observed, that he had visited different parts of Jaffna; stated several important reasons to show, that it is a very superior missionary field; heard with approbation our plans on the subject, particularly that we intended to be *stationary*, and labour *together*. He communicated much valuable information; very kindly offered every assistance in his power; and thought that by petitioning Government we might obtain the object of our wishes. He wished to put a son under our care, if we opened a school in the male department. Having heard the report of the Committee appointed to wait on Mr. Twisleton, it appears that we are now about prepared to petition to Government, in the most favourable circumstances. This evening, held our weekly family meeting. Our conversation turned principally on the subject of God's special favours to us, and on the importance of a correspondent course of conduct.

Thursday 23d. We learn, that another Methodist missionary has arrived, and that 4 or 5 more are on their passage to this island from England. Appointed a committee to petition Government for permission to settle at Jaffna. Should we go together we are so deeply impressed with the importance of strongly fortifying that station, that we doubt the expediency of sending more than one of our number to Bombay, especially as it is uncertain whether any can be admitted there. Indeed we want more than all at Jaffna. Received a letter from the Rev. Mr. Ringletaube, who is now on a visit at Jaffna. He strongly advised us to settle there; says much on the importance of money in conducting missionary operations.

Saturday 25th. Sent letters to the brethren at Bombay. Brothers Chater, Warren, and Bardwell, went to Jielle, to preach to the natives, and witness a devil-dance. This evening the Governor, and the Rev. Mr. Bisset his private secretary, returned from their tour to Candy.

Sabbath 26th. This evening the brethren returned from Jielle. They preached twice to the natives. On Saturday evening they witnessed the devil-dance. In consequence of the beastly appearance of those engaged in it; their frantic movements, and their loud and discordant vociferations, they seemed like beings actuated by him, in honour of whom the dance was attended. Many on this island render a kind of worship to the devil, through fear of him. When they saw the brethren, supposing them to be men sent by Government, they were intimidated, and began to make their escape. Brother Chater, who could speak to them in their own language, quieted their fears, and conversed with some leading men. They did not like to own, that they worshipped the devil, but made some awkward apologies for attending the dance.

Monday, 27th. The brethren waited on the Rev. Mr. Bisset; and received assurances of his readiness to assist us

in any way in his power. Sent to him a set of reports of the Board, and missionary sermons. Sent our instructions to the Governor for his perusal. Presented a petition to Government, requesting permission to settle in the district of Jaffna; to instruct the youth, preach the Gospel, establish a printing press; and do whatever is necessary to forward the object of our mission.

Wednesday 29th. Received a letter from brother Hall at Bombay. He suggests, that we may have an application from the agents of the London Missionary Society, to go to Travancore, to succeed Mr. Ringletaube. This is considered a most important station. Our brethren at Bombay would rejoice to see some of us in possession of it. Two Boodhist priests called on us to make inquiries about the Christian religion. Had a little conversation with them; but as we were about going to meeting, we requested them to call again to-morrow. They said they were from Candy.

Thursday 30th. This morning the two priests called on us. By the assistance of an interpreter we had a long conversation with them on the nature of their religion, and of ours. From their conversation it appears, that they are a species of atheists.—They believe that all things were created and are kept in existence by chance; that Boodh, whose father and mother they named, was the greatest being that ever lived; that though he is now dead, never to live again, yet he has great influence upon the world; and that the books, which he directed to be written, contain all that is necessary to be known on the subject of religion. They could say little or nothing to shew that these books are genuine or authentic. When we stated some of the principles of our religion, they pressed the question, "Who made this great God?" whose character we had described. We asked them, who created the father and mother of Boodh. They could not tell. We took occasion to speak of the necessity of a First Cause of all

things, his character, &c. We spoke much of the folly and wickedness of serving a dead god, to the neglect of the only living and true One. They said, they were ready to throw off their priestly robes, if they could obtain a maintenance. We spoke to them of their guilt and danger for adhering a single day to a religion, which they could conscientiously renounce as false. They said they wished to know more of the Christian religion, and whether they could find sufficient employment before they threw off their robes. The priesthood among the Boodhist is not hereditary; nor are their priests permitted to marry. In both of these particulars they differ from the Brahmins. The priests of Boodh are supported principally by begging. Since the conquest of Candy, their influence has been considerably diminished. Many of them would renounce their religion, if they could obtain honourable employment under Government. We learn, that they have lately held a meeting at Candy, to consult on the nature of their religion. The result was that they could not tell, whether it was true or false! Verily the Lord will give to his "Son the heathen for his inheritance and the uttermost parts of the earth for his possession." O that Christian churches could know and feel how great is the encouragement here for missionary efforts.

June 1st. Saturday. Learned that the Rev. C. David is soon to take charge of his Malabar church and congregation at Jaffnapatam. This will be a pleasing circumstance to us, if we settle in the district.

Sabbath 2d. Held our communion in brother Chater's chapel. His church united with us.

Tuesday 4th. Received letters from the Rev. Messrs. Pritchett, at Vizigapatam, and Loveless at Madras, on the subject of our going to Travancore. They advise us to write to Gen. Munroe at Quilon, as his permission must be obtained before foreigners can reside in the country. Gen. M. is very friendly to Missions.

Thursday 5th. A young Malabar, who is a Roman Catholic, about 16 years of age, applied to us for instruction in the use of the globes, and the principles of astronomy. He appears to be a person of superior understanding, very talkative and self-important. As his acquisitions are greater, than those of the pupils in our native school, brother Warren will give him private instruction at our house.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts of Speeches at the 13th Anniversary.

Thanks to the Vice-Presidents were moved by W. T. MONEY, Esq. M. P.

"My Lord,

"Never having addressed such an assembly before, I hope I shall meet with indulgence. In proposing the thanks of this Society to your Vice-Presidents, I should feel that I had undertaken a task to which my powers were quite unequal, if it required that I should expatiate on the merits of those eminent personages, and their services, in the cause of Christianity; but the distinguished exertions which they have made to forward the glorious work in which we are all engaged, have been too conspicuous, and too often the theme of admiration in this place, to make it necessary for me, in submitting my proposition, to do more than indulge the impulse of my own feelings, in assuring them that their services are no less appreciated by their countrymen in the East, than they are by their fellow Christians at home. From that distant quarter of the globe, where the Gospel is widely diffusing its blessings, I have lately returned; and among the delightful enjoyments which awaited my return to my native land, one of the most gratifying to the best feelings of my heart has been to be associated with this excellent Institution, whose great and pious exertions to circulate the Scriptures among the natives of India, I have had the happiness to witness, and, as far as depended on my humble efforts, to pro-

mote. Having passed many years in India, particularly on the western side of the Peninsula, I venture at the suggestion of some friends in this Society, to offer a few observations which have occurred to me, on the state of Christianity in that interesting portion of the British dominions. I consider, my Lord, that the first great step taken to propagate the Gospel on the western side of the Indian Peninsula, was the establishment of a Bible Society at Bombay:—that Society was formed under the auspices of one of your Vice-Presidents, Sir Evan Nepean, who, I understand, solemnly pledged himself, before he took his departure from this country, to promote the objects of this Society. That pledge he has amply redeemed. I am happy to take this opportunity of declaring, from my own personal knowledge, that by his example, his influence, and his purse, he has largely contributed to advance the great cause under his government, and to extend its blessings wherever the British authority could favour its adoption. At the formation of the Society at Bombay, it had to encounter the strongest prejudices, which had been excited in the minds of the natives, who were led to fear that some measure of compulsion was intended for the introduction of Christianity among them; but no sooner had the motives ascribed to us been expressly disclaimed, and our real objects clearly explained, than all apprehension vanished from their minds. The second Annual Report of the Society will show how far it has succeeded in promoting the views of the Parent Society, what difficulties remain to be encountered, and what measures have been employed to overcome them.

"A primary object, in the contemplation of its founders, (and as essential to the attainment of its end,) was, the instruction of the lower orders of British Protestants in India, and the establishment of schools for the education of Indian children; an object which, I have reason to believe, is in a course of successful prosecution.—

The late Dr. Buchanan, in his *Christian Researches*, has observed, that European example, in the great towns of India, was the bane of Christian instruction. However just that observation may have been, I can now bear testimony, from some experience, that since his time, the morals of every description of British residents in India are greatly improved; a zeal for religion very generally prevails, and our conduct is more in unison with our doctrine, and better calculated to diffuse it. This change is to be attributed to the circulation of the Bible, to the Ecclesiastical Establishments which Dr. Buchanan recommended, to the labour of many able and pious Missionaries, and to the example of some of the highest in authority, an example always of powerful effect, and which, for the happiness of the governed, should ever be an indispensable requisite in the selection of a Governor.

"What sort of abominations the Christian religion has to overcome, (and which, by the divine blessing on this Society, it will certainly overcome,) will sufficiently appear from the following fact:

"About ten or twelve miles from Poonah, there is a being, impiously styled the living God; I went to see it; and I found it to be an ignorant and pampered youth of fourteen or fifteen, apparently in a state of idiocy, and surrounded by votaries, paying him adoration. His history is briefly this: About a hundred and seventy years ago, a Brahmin, of some consequence, said, that he had been informed, in a vision, that there should be seven incarnations of the Deity in his family; the promised number having concluded their mortal state of existence, the people interested in the farce set up a supernumerary, which was the boy I saw; and when asked if this did not exceed the number originally promised, they unblushingly said, it was very true, but added, it was a proof only that God could do more than he promised.

"But, my Lord, to return to that

important object, the education of the Indian youth. The natives themselves are not adverse, but favourably disposed, to European instruction.—Of this, memorable proof has been given, in the foundation of a College at Calcutta, by the Hindoos themselves, for the education of their children in European branches of learning. On the other side of India the disposition is equally favourable; some of the principal natives having solicited that a schoolmaster might be sent for from this country, to instruct their children, and they would liberally remunerate him with any salary the Government should think adequate to his services. It is, my Lord, to the great attention which has been paid to the early instruction of the children of natives, that, under the divine influence, Ceylon owes its pre-eminence in religious knowledge. That beautiful island, where I had the happiness to pass some time, surpasses the continent of India, as transcendantly in the fruits of Christianity, as in the luxuriant growth of its natural productions."

"There is no part of the globe, my Lord, in which this Society has more zealous Auxiliaries, than in the island of Ceylon: the ministers of the established church, and the missionaries of different sects, emulating the delightful example of harmony which prevails in this Society, cordially unite in the propagation of the Gospel: the only contest between them, is a competition to do good, and to accomplish the sublime object of their common mission—the conversion and salvation of their fellow-creatures."

"A remarkable and interesting proof lately occurred, of the slow, but certain tendency of knowledge and civilization to promote the cause of Christianity in the East.

"The Chalcas, or cinnamon peelers in Ceylon, are the most industrious, intelligent, and useful of the Cingalese, but they are not of the highest cast. On this account, they have been refused admission into the order of priesthood. Resenting this seclusion some years since, they selected one of their

youths, of the most promising talents, and sent him to Ava, where the religion of Budhoo prevails, to study its mysteries, and receive ordination. On his way, he remained some time on the continent of India, in the British territories; acquired the Sanscrit language and generally cultivated his mind.—He continued some years in Ava, and was distinguished by the Sovereign of that country for his eminence in religion and learning; but, on his return to Ceylon, to execute the high functions of the priesthood, it appeared, that the measures which had been taken to qualify him for the pagan ministry had defeated their end, and raised him far above the duties he had to fulfil. The grace of God had opened to him the Book of Eternal Life, and he, and one of his friends and pupils, who had accompanied him to Ava, determined to become Christians, and were baptized, during divine service, in the church at Columbo. He aspires to become a Christian clergyman, and there is good ground of hope, that the conversion of this acute and learned heathen, will accelerate the general conversion of the natives, which, in the opinion of the most competent judges, must be accomplished, and at no distant period. A circumstance also occurred in my own family, so apposite and striking, that I hope it may be allowable to relate it.

“Between two and three years ago, I went from Bombay into the Mahratta country, for the health of my family; and we encamped in the bosom of a beautiful grove at Lanocoly, about thirty miles from Poonah. One day, as our little girl, not three years old, was walking through the grove with her native servant, they approached an ancient and deserted Hindoo temple; the man, quitting the little child, stepped aside, and immediately paid his adorations to a stone Bull, that was seated at the door of the temple. When he returned, the following dialogue took place between them:—‘Saumy, what for you do that?’—‘Oh, Missy, that my god.’—‘Your god—

why your god a stone—your god no can see—no can hear—no can move—my God see every thing—my God make you—make me—make every thing.’

“We remained at this sequestered place for four months, and the scene I have described was frequently repeated. Saumy never failed to repair to the temple, and the dear child never failed to rebuke him for his idolatry. He became, notwithstanding, very much attached to her; and when he thought she was going to Europe, he said to her, ‘What will poor Saumy do when Missy go England?—Saumy no father, no mother.’ She instantly replied, ‘Oh, Saumy, if you love my God, he will be your Father and Mother too.’

“The old man, with tears in his eyes, promised to love her God.—‘Then,’ said she, ‘you must learn my prayers.’ And she taught him the Lord’s Prayer, the Belief, and her morning and evening Hymns. And, one morning when we were assembled to family worship, Saumy, of his own accord, quite unexpected, came into the room, took his turban from his head, laid it on the floor, and, kneeling down, audibly repeated after me the Lord’s Prayer. From thenceforward there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, that he might read the Bible, and, in a little time, he accomplished the task. But I fear I am trespassing on that indulgence which I ought not to abuse; I shall therefore conclude, by submitting the motion which I hold in my hand.”

The Rev. GEORGE CLAYTON remarked: When I look at this Society, I am filled with amazement and delight at the unencumbered simplicity of its plan; for it gives the Bible, and the Bible only—at the amplitude of its range; for the field is the world—at the multitude of its agents; for these are not easily calculated—at the vastness of its resources, which exceed the most sanguine expectations—at the magnificence of its successes; for

these are now emblazoned in every dialect of the earth, and quartered on the escutcheon of many a crowned head in Christendom.

DOMESTIC INTELLIGENCE.

CHARITABLE EDUCATION SCHOOL.

A school of this character has been instituted and is now in successful operation at South Farms, Litchfield County.

We wish to call the attention of our readers to this benevolent Institution: we are confident it will meet with support. To those who regard the morals of their Children, it recommends itself as the best institution in our country, where youth can pursue their studies preparatory for College. In order to make our Readers more fully acquainted with the excellent plan of the institution, we make some copious extracts from the Constitution, Bye-laws, and Address.

The name of this School shall be The Charitable Education School for the County of Litchfield.

The primary object of this School shall be, to aid indigent young men of piety and talents in their studies preparatory for College; at the same time other students may be admitted for other purposes as members of the School at the discretion of the Trustees.

The School shall be under the management of twelve Trustees, exclusive of the Instructor, of whom five shall constitute a quorum to do business, who shall be chosen annually by the Education Society of Connecticut.

Besides the learned languages, the higher branches of an English education shall be taught in the School, and others besides charity scholars have access to it, as usual; provided however, that the whole school shall be under the direction of the Board of Trustees, and that no scholar be continued a member of the School, who after suitable admonition, shall continue to be profane in his language, or immoral in his conduct.

The terms of admission into the school for charitable aid, shall be a credible certificate of piety, good nat-

ural abilities, and prudence, and that the situation of the applicant is such that his education cannot be accomplished without such aid; that he support himself three months at school upon probation, and make such exertions for his own support afterwards as the Committee may think proper, and submit generally to the direction of the Board of Trustees.

Terms of the continuance of young men upon the charitable foundation, shall be the passing of satisfactory examinations, and a recommendation from the Executive Committee certifying their general good conduct.

It is expected that the applicants for charitable aid will be furnished by their friends with all the assistance which can reasonably be requested, and especially, that in all cases they be furnished with bedding.

It will be required of the young men, that they devote what leisure time they may have, to such lucrative employments as the Executive Committee may be able to provide, and that the avails of their labour be applied to their own support, in such way as the Committee shall direct.

It will be expected that such of the young men as are of a suitable age, and are qualified, should keep school a portion of each year, the length of time to be at the discretion of the Executive Committee, from the avails of which their tuition bills shall be paid, the remainder to be at their own disposal; provided however, that it shall be expended for their own support, and that an account be kept by each charity scholar of all his expenditures, to be submitted to the inspection of the Committee.

That correct information may be given to the public, concerning the nature and importance of this School, and to facilitate the communication of charity in a manner the least burdensome to the donors, it is appointed, that a General Receiver of charities for the congregation be engaged, and Agents also to make solicitations, in the several districts of the congregation, for provisions, clothing, raw ma-

terials or money, and also classical and other books for the formation of a library.

Rev. William R. Weeks Instructor of the School, Rev. Lyman Beecher Corresponding Secretary.

Among the Rules of the School are the following.

Every Scholar is required to be present at morning and evening prayers in the school, which will be attended at the opening of the school in the morning and at the close of it in the afternoon.

No scholar shall use any profane; indecent or abusive language, but shall conduct himself with propriety and civility towards all persons, and according to the strictest rules of morality on all occasions.

No person, while he is a member of the school, shall drink any ardent spirits, wine, or other intoxicating liquor, unless he shall be directed to use it as a medicine, by his parent, guardian or physician.

No scholar shall go into, or be lounging about, any store or tavern, during the hours of study, nor in the evening after sunset, without special permission, nor shall, at any time, make them a place of resort without necessary business, nor stay longer than the transaction of such business requires.

Every scholar is required to pay strict regard to the Sabbath, and devote the whole of it to religious purposes, not spending any part of it in idleness, in studying his ordinary lessons, in light reading or conversation, in any kind of amusement, not walking in the fields, or in the streets, except in going to or returning from a religious meeting.

Every scholar is required to attend public worship on the Sabbath, and the weekly lecture delivered to the school, and to pay such attention to what is preached, as to be able to repeat at least the text and heads of the sermons.

Any scholar is at liberty to attend a religious meeting in any evening with-

out asking leave, provided he returns home as soon as such meeting is closed.

No scholar shall be absent from his room in the hours of study, nor after nine in the evening, without special permission.

Every scholar shall punctually observe the regulations of the family in which he lives, particularly as to the attendance on family worship and meals, and shall be accountable to the school for any neglect in these respects.

Every scholar shall commit to memory such portions of the Bible as shall be directed by the Instructor at the rate of at least one verse a day.

ADDRESS.

To the Church and Congregation in ———

The Constitution and Bye-laws of the Charitable Education School acquaint you generally with the nature and design of the Institution. But as the commencement and permanence of the School must depend on your approbation and charitable aid, it is our desire as Trustees of the School to put you in possession of our views and purposes after having ourselves maturely examined the subject.

We begin by observing, that the leading features of the School are intended to be Industry and Economy.

In the first place, most of the young men whom we shall have occasion to assist, will, through the medium of friends, have some resources of their own. Of these resources we calculate to avail ourselves to their full extent, that is, we shall insist that the parents and friends of the young men make every exertion on their part which can reasonably be expected of them in their circumstances; for nothing would be gained in making special exertions to educate the

children of those who by similar special exertions might educate their own.

We are determined, therefore, to paralyze by *your* charities, no efforts which parental solicitude for the welfare and usefulness of children can reasonably be expected to make; but rather to awaken hope and produce augmented exertions, which through despondency had not otherwise been made.

Nor is it our purpose to supersede every practicable exertion of the young men to help themselves; but rather to make such arrangements, as that whatever they can do for themselves, shall be done in a manner which shall avail more and encroach upon their studies less than in any other situation could be possible. A multitude of young men have sacrificed their health and often their lives by turning suddenly from active employment to uninterrupted study. The labour we shall provide, were there no profit in it, would be a blessing as a safeguard to their health. There have been other young men, who without property and unaided, have attempted to surmount the impediments to an education and have sunk under the effort, their spirits broken and their health ruined; while of those who succeed, not a few have carried through life the miseries of a constitution broken down by exertions beyond human strength.

To young men in these circumstances, we open a door of hope and extend a helping hand; not to supersede their noble enterprise, but to reduce it to the limits of safety and bid them go on their way rejoicing.

We would not, if we had the funds, diminish in the least degree the absolute necessity of personal exertion on the part of the young

men to help themselves, believing that vigour of body and mind both will be promoted by it, and that habits of industry and economy will be formed of incalculable value in future life. There are however some young men of ardent piety and good talents wholly destitute of all resources but their own industry, who sigh and weep in secret places that they are shut out from the blest employment of proclaiming the unsearchable riches of Christ. To such we hope to be able to say, "Come to the Charitable Education School, and do what you can, and we will help you."

One of the methods by which the young men are expected to help themselves is, you perceive, by keeping school a portion of each year; thus furnishing annually to the county the labours of perhaps twenty able pious instructors in our schools; a blessing in itself worthy of all the charitable exertions we shall make to obtain it; and a permanent seminary of pious schoolmasters, paying us by their prayers and religious influence annually for our munificence, while at the same time they are qualifying to serve God and their generation in a higher sphere. The other method of support by personal exertion is to be manual labour; the work being so arranged that it may be their daily recreation and exercise, and at the same time contribute towards lessening the expence of their board.

The classical books necessary for this School we hope to be able to obtain by donation, and also gradually a library of other books. A good classic and English library once obtained will be a great and permanent blessing, and will lessen greatly the annual expence of the Institution.

We ask you then, friends and

brethren, to come in and help to establish and perpetuate in the heart of our country such a noble Institution, only where the proper exertions of friends and of the young men themselves are found to be inadequate.

We ask you simply to help out a deficiency, at a medium not above one third of the whole expence without which probably the whole object of the School must be defeated.

The motives to patronize such an Institution as the Charitable Education School are neither few nor small. To have in the heart of our county a seminary of such permanence and merit under the guardianship of a Board of Trustees where our sons may be sent to obtain the higher branches of English education as well as to fit for college; a seminary where the morals of young men will be regarded with unceasing paternal vigilance, and secured by the religious instructions imparted weekly and the preponderating influence of such a number of pious young men is a public blessing of rare and difficult attainment; and independent of its charitable uses will abundantly compensate our labours and charities for its support.

A regard to our own enjoyment of gospel ordinances, when the present generation of ministers shall have fallen asleep, demands the provision we are attempting to make of able and faithful ministers; for such is the extent of our country, the rising wealth of the New Settlements, and their importunate eagerness to be blessed with the gospel ministry, that the difficulty is felt more and more every year of obtaining for our vacancies suitable candidates for settlement.

Many of our ablest congregations are often now subject to the perils of vacancy for several years on this account: and it is by no means an improbable event that twenty years hence a considerable proportion of the ministers of this county will be the very men whom this county aided by its munificence in their preparations for their work. Thus may your charities be the blessed means of providing Pastors to guide your own and the steps of your children in the path to Heaven. A regard to the civil and spiritual welfare of our nation demands also that we enter upon a course of systematic exertions to supply her with evangelical instruction. That the present supply is greatly inadequate is manifest, as we have said, from the growing difficulty of obtaining supplies for the churches in the old settlements. It is manifest also from the reiterated cries of the new settlements, able and willing to support the gospel, but unable to obtain Pastors, and calling upon us to send them help; from the difficulty experienced by Missionary Societies of obtaining a competent number of able missionaries; from the applications made at our Theological Seminaries probably ten times beyond their ability to supply, and from the exigencies of vast districts of our country wholly destitute of evangelical light, save what is shed upon them by the transient Missionary. This pressure, which we now but just begin to feel, is unquestionably destined to increase. The efforts made to spread the Bible will have this effect; the Sunday Schools in cities and in other parts of the land to educate the children of the poor will have the same effect, and the very exertions we make to increase the

number of ministers, will for a long time contribute to increase the demand; for the prospect of being supplied will awaken hope where it had become extinct, and stimulate to exertions which else had not been made. Every minister who settles in a destitute region may be expected, with the blessing of God, to rear up churches around him, and thus augment the demand for fellow-labourers. There is beside, at the present time, an extended increased estimation of the Gospel Ministry. The evils of emigration without the Gospel have become manifest, and a disposition is more and more apparent in the settlement of townships, to revert to the method by which the townships in New England were at first planted and our inestimable blessings secured.

The frequency, extent and power of revivals of religion, are constantly augmenting the necessity and demand for faithful ministers; to all which may be added, the rapid increase of our population doubling once in twenty-three years. The prospect which this last consideration opens to our view is really overwhelming.

How great, then, is the work in which we solicit your co-operation, and how indispensable. Extend your eye down the vale of time, and behold the gospel speeded by your prayers and aided by your charities, moving onward to the West. See, forests fall and sanctuaries rise and schools multiply and revivals abound till the immense world beyond us shall be filled with that happy people whose God is the Lord.

Hear the cries of your own children, brought by every post and letter and wafted by every breeze, calling for aid, and commence,

without delay, the work of providing for them and their children and their children's children the bread which shall endure to eternal life. Should you sleep, thus admonished, and do nothing to meet the growing exigencies of this day, think for a moment how tremendous the consequences. See the shades lengthen and the darkness deepen as the Sun of righteousness sits to rise no more upon your wretched posterity. Do nothing and let nothing be done to augment the number of ministers, and your grand-children in the west will set in darkness and the region of the shadow of death.

What a horrid state of things would exist should a great, enterprising, wealthy nation, outlive its religion, and with all the means of self-gratification and self-destruction, burst the bonds of moral restraint and turn its mighty maniac hand upon itself! What impieties would prevail, what ignorance, darken, what impurities pollute, what crimes torture, what judgments of heaven lay waste!

The crisis, then, calls for exertion. Not the effusion of a momentary zeal; not the occasional exuberance of charity, which, like the summer stream overflows its banks, and then is dry. The evil is of vast magnitude and rapid increase, and demands the most sagacious counsels, the most deliberate arrangements, the most extended combinations of charity, and the mightiest and most persevering efforts of any object which has ever called up the attention of the nation.

Were the present a season of suspended influence of the Holy Spirit, our case were already hopeless. But our God, aware of our danger, has determined that we

shall not be straightened in him, and therefore, by revivals of religion of unparalleled power, and extent, and frequency, has multiplied the number of pious young men, and moved them by the Holy Ghost to desire the work of the ministry. For us is reserved the employment of fellow workers together with God.

The School has been in operation four months. No publication of its nature and designs has hitherto been made. But the mere rumour of such an establishment has aroused the attention and called up the hopes of poor and pious young men in many and distant parts of our country. We have already received nine upon the charitable foundation after having sustained a probation of three months; and have others at the school who are candidates for charitable aid. Applications are continually pressing upon us from every quarter, and the anxious inquiry is made by many a pious youth, whose heart burns with ardent desire to proclaim the unsearchable riches of Christ, Can any assistance be obtained? Shall I come, and will the door be opened for my entering the vineyard of my Lord? Or is there no hope? What do you say, brethren, shall they be assisted? Shall they come, and shall they be encouraged? Or must we say to them, there is no hope? True, indeed, sinners are perishing by millions for want of the means of grace. We approve of your piety and zeal; and there is in our country an abundance of the means necessary to fit you for your work—but nothing can be done. You must renounce the delightful hope of ever becoming preachers of the gospel. Must we say to those we now have, when our present means are exhausted, and that will be the case in a few

weeks, Go, young men, we can do no more for you. We approve your character. We have found you deserving. We are satisfied with the evidences of your piety and talents. We should rejoice to see you prepared to preach the Gospel. But that must never be. The charities of the public are exhausted. There is none to feel for you, nor any to pity these who are perishing for lack of vision. Will you force us to take this course? No, brethren, you will not. You will open your hearts and your hands wide. You will do your duty.

The consequences of doing or neglecting to do our duty in this great work will be eternal. We shall hear the song of praise for ever raised by thousands redeemed by our exertions, or the everlasting wail of thousands left to perish in their sins through our neglect.

Ordination.

On the 8th instant Mr. Samuel Andrews was ordained to the pastoral watch and care of the first church and congregation in Woodbury. The several parts of the solemnities were performed as follows: The Introductory prayer was offered by the Rev. John Langdon, of Bethlehem; the sermon was preached by Rev. Bennet Tyler, of South Britain, from Acts xx 28. "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseer"—The consecrating prayer by Rev. Lyman Beecher, of Litchfield; the charge by Rev. Uriel Gridley, of Watertown; the right hand of fellowship by Rev. Daniel A. Clark, of Southbury; the address to the Church and people by Rev. Amos Pettengill, of South Farms; the concluding prayer by Rev. Luther Hart, of Plymouth. The great harmony and unanimity existing in that church and congregation affords a joyful prelude to their spiritual welfare and future good.

The CHRISTIAN OBSERVER

For April, May, and June, of the New-York Edition, are received at this Office, and are ready for Subscribers.

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